

# June, 1955

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THE HOLY TRINITY  
By Albrecht Durer



# The Holy Cross Magazine

June



1955

## Corpus Christi

A SERMON PREACHED AT ST. GEORGE'S CHURCH  
NEWBURGH, N. Y., JUNE 20, 1954  
BY THE REV. ALAN H. TONGUE, ASSOCIATE RECTOR

EXT: "I will not leave you comfortless—  
will come to you."

Seven hundred years ago in the year 1246,  
Bishop, Robert of Liege, conceived the  
happy idea of setting aside one day of the  
Christian Calendar to honor Christ for His  
perpetual coming to us under the veils of  
bread and wine in His Holy Sacrament.

This thought was readily received by faith-  
ful lovers of our Lord, and the good Bishop's  
idea spread, so that within twenty years,  
Thursday after Trinity Sunday was estab-  
lished as a new Holy Day, and added to the  
Church Calendar—the Feast of the Body of  
Christ, or as it is called in the Latin Lan-  
guage—Corpus Christi.

The popularity of this feast day in Eng-  
land is witnessed to by the fact that in Ox-  
ford University there is an Anglican college  
named after the Feast—"Corpus Christi  
College." While it was not retained in the

Book of Common Prayer, it was still carried  
as a "Black letter" holy day after the Refor-  
mation, and while many parishes of our  
communion do not observe it, the day is  
again increasing in favor. A Eucharist in  
honor of Corpus Christi was sung at our  
Convent of St. Helena last Thursday, and at  
an Episcopal Monastery of the Holy Cross  
not far from here, there was a great outdoor  
procession.

Today is the Sunday which falls within  
the octave of Corpus Christi. May we not  
choose as our subject for reverent meditation  
this morning the spiritual reality for which  
the Feast stands? Let us think of the words  
of our text—the words of the Blessed Lord  
Himself—one of His most precious promises  
—"I will not leave you comfortless—I will  
come to you."

A short time before His death on the cross,  
Jesus our Lord gave assurance to His faith-

ful ones that He would not leave them comfortless but would come to them. He also said that He would be with us always, even unto the end of the world. But what was to be the manner of His coming? He did not at first say. Even His most intimate companions were ignorant of this until one meaningful night. It was that last night on which He was betrayed. He took bread and blessed it and brake it, and gave it to the eleven saying, "Take, eat. This is my body which is given for you. Do this for the *re-calling* of me." (anamnesis) After supper, He took the cup saying, "This is my blood of the new testament which is shed for you and for many for the remission of sins. Do this as often as ye shall drink it for the *re-calling* of me."

But it was not until after the Lord's ascension into Heaven that the full meaning of His words began to dawn upon His followers. We read in the Book of the Acts how in loving memory of their ascended Lord, His apostles dutifully celebrated the rite that their Lord had commanded. They called it the Breaking of the Bread. "Day by day, attending the Temple together and breaking the bread in their homes, they

partook of the food with glad and thankful hearts, praising God——"

As they continued this simple and loving ceremony day by day, they came to realize that Jesus their Master was present with them in the Breaking of the Bread—present in a new way, with a sacramental body of flesh and blood, veiled under the forms of bread and wine.

"Known, Most Merciful, yet veiled  
Else before the awe-ful sight  
Surely heart and flesh had failed  
Stricken with exceeding light."

Just as they had experienced the blessing and peace of Jesus' nearness when He trod the roads of Galilee and the courts of Jerusalem, so again the disciples felt Him near and bless and to strengthen and to inspire them—*even nearer*, for now He not only came near them, He entered *within* them.

Many of Jesus' words, little understood when first they heard them, came rushing back with greater clarity of meaning.

"Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him." "I am the Living Bread which came down from



CORPUS CHRISTI PROCESSION



heaven. If any man eat of this bread he shall live forever, and the bread which I will give is my flesh which I will give for the life of the world."

Slowly the realization dawned that in the last Passover Supper, Jesus had given to the world the means by which He could be with His people always—at all times and in all places, not in memory only, not with an intangible spiritual presence, but with an actual physical presence—a *bodily* presence. Jesus at that Supper had ordained a simple ceremony of compelling beauty by which He could reach out from the unseen and visibly reach us, by which He could impart Himself to nourish the struggling souls of all His children everywhere.

How happy was the Early Church in this precious gift! Every Lord's Day, thankful worshippers gathered to be present at the breaking of the Bread—to come once again into the very Presence of their Lord—to receive His life and strength and courage by feeding on Him. The blessed means by which their Lord came to them was soon named the "Blessed" Sacrament to distinguish it above all other Sacraments. Through it, Christians received courage to undergo all affliction and persecution; strength to persevere until the world was won for Christ; grace to overcome their besetting sins, and to attain to sanctity and holiness. Many Christians in those early days when the future seemed dark, looked for an early second coming of Christ in clouds of glory, but while they waited, their faith was upheld, and they were nourished and supported and comforted by the continuous comings of their Lord to them—quietly but yet so surely in the Blessed Sacrament of His Body and Blood.

Years have passed since then, centuries have rolled by, kingdoms have flourished and fallen, civilizations have crumbled to dust, a new world has been discovered and populated, startling changes have taken place in locomotion and communication, and in living conditions, and the atomic age has dawned upon us; but still Sunday by Sunday, as millions of the faithful disciples of Jesus Christ gather together and kneel about His altars to "break the bread" as He commanded, quietly and surely Jesus comes to them as of old—comforts and strengthens



them and gives them inward peace by means of "Corpus Christi"—the Body of Christ and His most precious Blood.

Constant amidst all the changing fashions of the world stands the altar-table of Christ, with always the same priesthood to minister there, though the individual priests change—always the same Victim there though the stream of worshippers is ever changing; always the same adoration of the Eternal God rising prevailingly although different voices utter the "Holy, Holy, Holy," the "Hosanna" and the "Have mercy upon us."

What is it that draws these multitudes? Fear? No, not fear but love—the love of Jesus—and the simple fact that here they find Him.

For it is true, most wonderfully true, that in the Blessed Sacrament Jesus is present, just as present in body as when He trod the shores of Galilee or when He prayed in the Garden of Gethsemane.

That is what the festival of Corpus Christi stands for—belief in the real, comforting, bodily Presence of Christ with His people until the end of time.

For in the Church's Eucharist we celebrate no mere memorial of a dying Lord, but the life-bringing sacrament of One who said, "This is my Body"—"I am the Bread of life." "I will not leave you comfortless, I will come to you."



# The Sin Against The Holy Ghost

BY BONNELL SPENCER, O. H. C.

V. Despair

Matt. 26:24. The Son of Man goeth as it is written of him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.

Judas approached the sin against the Holy Ghost along all three lines we have been considering in our former articles.

He became a disciple of Christ under a misapprehension. He thought he was following a warrior Messiah, who would overthrow Israel's enemies and establish his kingdom by force. All the Apostles made the same mistake. They learned our Lord's true nature and purpose painfully and slowly. Even as late as the final journey to Jerusalem, James and John suggested calling fire from heaven upon the Samaritan city that refused them hospitality. At the Last Supper the Twelve quarreled about precedence at the table.

They learned slowly. But they did learn. When our Lord rebuked them, they accepted the rebuke and tried to understand the teaching it implied. Even if they could not understand it, they accepted it. They trusted him enough to be sure that he, not they, was right. Judas did just the opposite. He was certain he knew how the Messiah ought to act. He refused to be taught anything different. He tried to teach Christ. When Christ failed to be persuaded, Judas decided Christ was wrong. He even began to suspect Christ was an imposter.

Probably Judas did not go so far as the Pharisees and accuse Christ of having a devil. But his attitude was close to theirs. He refused to accept Christ's teaching when it revealed a different standard of value from his own. He clung to his own standards and to that extent insisted that wrong was right, evil was good. It never occurred to him that he should repent and believe the Gospel. He knew better than Christ. Therefore he was unteachable.

In Judas, as in the Pharisees, the root trouble was spiritual pride. They would not admit the inadequacy of their limited service of God, because their self-righteous claim of God depended on this concept. Judas would not give up his conviction that the Kingdom of God must be established by force, because his contribution to its establishment would be greater if it came in that way. Judas was an organizer, a campaigner. Our Lord recognized this by making him treasurer of the apostolic band. Judas was proud of his abilities and wanted to use them in the way that would bring the greatest credit and authority to himself. He wanted to organize the conquest of the world for Christ and to be the Prime Minister of the Kingdom.

When Christ refused to follow the policy Judas advocated, Judas became less and less enthusiastic in his following of Christ. By the time of the final journey to Jerusalem he felt definitely lukewarm. His interest was not in the Gospel, but in the establishment of an earthly messianic kingdom. Unless Christ was willing to do that, he was of no use to Judas. The fact that Judas remained in the apostolic band shows that he had a real attachment to Christ. He did not want to give up his discipleship. But it was secondary to his interest in an earthly messianic kingdom. If Christ and Judas's concept of the kingdom came into actual conflict, he would choose the latter.

After they had arrived in Jerusalem, an opportunity arose that seemed to give Judas a chance to force the issue. The Jewish authorities wanted to arrest Christ privately away from the crowds that might spring to his defense. They were willing to pay Judas to lead them where Christ could be found at night. This was a tempting offer to Judas, not, I think, because of the money involved, not because Judas was an enemy of Christ, but because it would force Christ's hand. I am convinced that Judas expected Christ to call down legions of angels, who faced with an actual threat of arrest. Under those circumstances Christ would have to establish his kingdom by force. Otherwise he



ould be arrested and put to death. That ould reveal him to be an imposter.

Those who become lukewarm about their religion usually, sooner or later, put it to that sort of test. They think enough of their religion to keep it as a side issue in their lives. Their real interest is in their worldly affairs. The time comes when they want some material advantage very badly. They decide that their religion, if it is very good, should help them get it. They say in effect, "Now God, I am going to give you the chance to prove yourself. You give me this thing I am praying for and I shall continue to believe in you. God cannot, of course, grant a request made in that spirit. So they decide religion is worthless and give it up altogether. Judas's soul was in terrible danger as he sat at the Last Supper. Before he got up to go out into the night, our Lord gave him his final warning: "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Judas would not heed the warning. He got the soldiers of the High Priest and brought them to Gethsemane. He pointed Christ out to them by the sign on which they had agreed. "Hail, Master," he cried, and kissed him.

When our Lord gave himself willingly to the soldiers, when with calm assurance that he was doing the Father's will he submitted to his arrest and condemnation by the Sanhedrin, Judas's eyes were opened. He realized that Christ had meant what he said. He was the Messiah because he would give his life for the world. And Judas had betrayed the Messiah. He would be known forever as the traitor. His pride cut to the quick, Judas was overwhelmed with shame.

Shame, alas, not penitence. Judas's spiritual pride was still in control. He made a frantic effort to clear his name, one final attempt to save himself. He took the money back to the High Priests. "I have betrayed the innocent blood." They laughed him to scorn. "What is that to us? see thou to that." In despair Judas threw the money on the temple floor and went out and hanged himself. He put himself beyond the reach of God's mercy.



"COME HOLY GHOST AND FILL THE HEARTS OF THY FAITHFUL PEOPLE, AND KINDLE IN THEM THE FIRE OF THY LOVE."

Despair—that was the final stage of Judas's sin. Judas was so disgraced that he was at last convinced that he could not save himself. He was too proud to accept himself as the sinner, the traitor, and let God save him. If he could not make up for his sin, he preferred to remain in it. If he could not learn salvation, so that he could boast of it as his own achievement, he would have none of it. He would rather be damned than humbly accept the undeserved mercy of God.

Despair is the final and fatal form of the sin against the Holy Ghost. Not the only form, of course. Complacent belief that we have already achieved salvation for ourselves, that we are all right as we are, that we need no forgiveness, no further growth in the spiritual life is, if persisted in, equally fatal. But the complacent soul is always likely to have a rude awakening. He may fall into some obvious and disgraceful sin. He may be forced to recognize how futile and empty his life is. If he is thus awakened, he has one more chance, but it is his last. He faces the final crisis which must eventuate either in repentance and salvation or in fatal despair.

After the betrayal Judas still could have been forgiven. God's love can forgive even the betrayal of the Messiah. "Whosoever speaketh a word against the Son of Man, it shall be forgiven him." But if a soul even then will not let the Holy Spirit bestow the gifts of penitence and humility, if he scorns and rejects the working of the Holy Ghost, he commits the unpardonable sin. Whether



or not like Judas he commits physical suicide, he does commit moral suicide. He kills the principle of life in his soul.

We have not committed the sin against the Holy Ghost in its final and terrible form. We should not be reading a religious magazine if we had. We may be tending toward it by holding a standard of values far from that of Christ, by spiritual pride and complacency that leads us to believe that our respectability is all God asks of us, or by a lukewarm religion that seeks no real growth in Christ. But our interest in religion shows that we still feel a need, a desire for God, a hope for salvation. We have not given up in despair.

"Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." God wants to save us. God has the power to save us. We have only to surrender to the work of the Holy Spirit in our souls. He can overcome our prejudices and lead us into all truth. He can help us repent even our pride and self-righteousness. He can guide us onward and upward in the spiritual way. He can kindle in our hearts a living flame of love.

The process will be hard for us. It is hard to surrender our prejudices. We like to think we have the right to our comforts and privileges. It is hard to face our sins honestly; harder still to admit we are sinners, that we shall always remain sinners, that the best we can expect is to become forgiven sinners; hardest of all humbly to accept God's mercy which we have done nothing to deserve or earn. It is hard to learn and use new practices in the spiritual life which we have hitherto excused ourselves from because we said we did not need them, harder still to go back to old practices long neglected because we flat-



tered ourselves that we had outgrown them. It will take effort to overcome these deficiencies. The Holy Spirit can enable us to do so but it will have its price of suffering.

We shall come in time, however, to welcome such suffering as a sign of growth. Redemption must always be effected through the cross. Our surrenders to the Spirit, however painful they may be, are simply part of our cross, by which we are saved. When they are accepted in the right spirit, they strengthen our hope. As St. Paul says: "We glory in tribulations also: knowing that tribulation worketh patience; and patience experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." When we brace ourselves to accept some new sacrifice, humiliation, surrender with patience, the Holy Spirit gives us the necessary courage. In bearing it patiently, we discover by experience that it was not as bad as we expected. It results in a new and closer relationship with God, richer than anything we could imagine. This inevitably increases our hope that we can attain to him, that we shall find in him all joy.

So we move forward in the way of the Cross. Step by step, led onward by the Spirit, upheld by Christ, our constant Companion, we mount the hill of Calvary. We come to love the Cross, the means of our redemption, the hope of our reward. At last we follow our Lord and Master through the final surrender of death—to see, to meet, to know, to love, to enjoy forever the Risen Christ.





# Mission Report

BY SYDNEY ATKINSON, O. H. C.

In the December issue of THE HOLY CROSS MAGAZINE a list was given showing where each member of the Order is stationed. At the head of the column was carefully stated, "we do not guarantee that this list will remain accurate for more than a few months." It was a wise proviso; for, in the religious life, one is never sure just where he will be, nor for how long. For instance, take the case of yours truly. I was enjoying the usual round of energetic living at our African Mission at Bolahun, Liberia, when, without any warning, a telegram came in the middle of Lent from the Father Superior, telling the Prior to send me back to West Park right after Easter. The Prior, being a good Religious, did as he was told—he sent me! But now that I am back in America, I do want to share with you, dear readers and friends of our Holy Cross family, something of what is happening, something of our plans and aspirations in the hinterland of Liberia.

I referred to "the usual round of energetic living" which is ours in the Mission. It is impossible to convey adequately just what this means unless you go and see for yourself. It is a policy, the Order maintains a threefold work there: evangelistic, medical and educational. That, in itself, contains a wide and varied program. But how else can we profess to be representatives of the Incarnate Christ, unless we cater to the needs of the complete man in his spiritual, physical and mental development. However, there are many other incidental problems which arise, not as a matter of policy, but simply in the carrying out effectively of that threefold policy.

## *Language*

For instance, if we ever hope to contact our people effectively, we have to do something about the problem of language. Actually I should say the problem of languages; for there are five local vernacular languages spoken in and around Bolahun, besides English, which is the official tongue used by civilized and educated Liberia. In the big

church, when we have representatives of several tribes together in the congregation, the sermon has to be given in English, Bandi and Kisi. This means that a preacher has to be very careful: you see, a five-minute sermon will take at least fifteen minutes! The gospel for the day is also translated into these same three languages and an assortment of hymns in various languages is also available. Thus, under the heading of evangelism, or worship, we are automatically caught in the toils of language studies too.

In religious teaching, though, separate classes are held for each language group. There are three grades: Hearers, Catechumens and Christians. Then each of these has to be subdivided into language groups. Needless to say, this involves a comprehensive and well organized system of classes. There is rarely a night when a Father or a Sister is not to "God-palaver," either in Bolahun itself or in some near-by town. There is a group of fine, devoted men, who are variously known as "evangelists" or "catechists" and they do a great deal of this teaching work. They have prayers, stories and portions of the catechism down pat in the vernacular (each in his own tongue, of course), so that, even if a Father or Sister is away, they can carry on. In a land where people cannot read or write, much of the teaching must be done, as it was with our forefathers, by rote. Modern educational authorities question the use of memory work; and it is true that often it is such a bore that it discourages the student from that particular field of knowledge. But in an illiterate community, the knowledge that you have committed something to memory perfectly gives an added zest to your striving. Often you will see people at "God-palaver" laugh with glee and clap their hands when they have successfully recited a passage. And there is a lot of good humored competition to see who can do the best.

But there is also a decided effort being made to do away with the illiteracy. Classes (in addition to the religious ones mentioned above) are held two nights a week in Bolahun



for adults who want to read and write. Many of them have already learned to speak "small English"; so much of this educational work is done to further the use and reading of English. Dr. Frank Laubach, the greatest world authority on teaching languages, and his disciples insist that natives should learn to read and write in their own tongues. There are many arguments for and against this policy and you may be sure the members of our Mission staff have threshed out aspects of this problem many times. As a matter of fact, the Liberian Government has stated the policy that is to hold in that republic. They uphold the slogan of "Each One Teach One" but also insist that teaching be given in two languages: the native's own and English. And this is what we are following in Bolahun.

Of course, this means that, when you teach a man to read in his own tongue, you have to provide him with a literature in that tongue. Some years ago Father Parsell translated the proper gospels throughout the year into Bandi, and Father Kroll and Father Bessom have done the same for Kisi and Loma respectively. A Manual was printed in 1951 which contains most of the service material (Mass, Morning and Evening Prayer, Catechism, Baptism, Stations of the Cross, Benediction) which is used in Bandi, as well as a collection of hymns in both Bandi and Kisi.



ST. MARY'S CHURCH, BOLAHUN, WEST END

I should explain that Loma is related to Bandi and what is said in the latter is generally understood by the former; so in Bolahun

itself only Bandi and Kisi are used. Sister Andrina has been working at bringing out complete gospels. Already the Gospel of Saint Matthew has been published in Bandi and she is now working on Saint John's.

Sometimes it is very hard to interpret an idea into the local idiom. When you consider how different the African scene is from either that of America or Palestine, you will realize that this must be so. Father Parsell rendered "where moth and rust doth corrupt" by "where the bug-a-bugs spoil." Bug-a-bug is local jargon for termites which are the most destructive pests. They literally can eat you out of house and home.

Festus Halay, one of our student-teachers, has been helping Sister Andrina in the translating work. He came to me shortly before I left Africa to find out what a pound was as used in Saint John's Gospel in connection with the precious ointment, spikenard. I knew the old pound weight was twelve ounces, but we both realized that this would convey nothing to native hearers or readers who know nothing of weight measure. Hampers (about 50 lb.) take care of large amounts and make a man's head load. For a small measure, such as we wanted, the "cigarette-cup" is used. This is a small tin holding 50 cigarettes which is common in British Sierra Leone. Our people often buy rice, nuts and other commodities by this standard. But we hardly thought it feasible to translate: "A cigarette-cup of spikenard very precious!"

Since so many people were not "hearing" (pidgin English for "understanding") Bar Stations of the Cross, we tried to provide something for all this last Lent. On Wednesday nights there were Kisi Stations in the church; on Friday nights there were Bar Stations in the church and English Stations at the Sisters' Convent chapel. Father Smyth, M. D., whom every one calls Father Doctor, took the English variety. On the first Friday in Lent he toured the chapel's outer wall where the Stations were before the service. It was a good thing he did, as he found a snake curled up at the 14th Station. It would hardly have been editing to have to kill a snake while the service was in progress.



### Plans

I said at the beginning that I wanted to share our plans and aspirations with you. I am happy to say that we have a very definitely mapped-out future. God was good in sending out to us last year Mr. Laurence Wilkinson, a parishioner of the Church of the Ascension, Chicago, who is an architect. We rather wondered before he came how such a man with great building experience in America and Europe would fit into our little primitive setting. Right from the beginning he identified himself with the Mission family and its problems and he realized and recognized all the limitations of a place to which every bag of cement has to be brought in on a man's head. Unfortunately, Mr. Wilkinson suffers from a severe arthritic condition and reluctantly had to consent to leave early in the year before the rains set in too badly. But he left behind him a complete set of beautiful plans for the future extension of the building program. This means that each work will not be entered into haphazardly or wastefully. We owe much to this devoted layman who gave so generously of himself and his talents. I do hope he is finding greater physical comfort now. When he left us, he headed for Algiers, hoping that the dry, hot climate of the north African coastal would be of benefit. Imagine his consternation when he found they were having snow there!

### Schools

One of the planned works has already begun and that is the high school building program. A fine new dormitory was erected last year under Father Taylor's direction and Mr. Wilkinson left us with a large unit which we are using as a combined classroom, night study hall, and assembly hall—you never use anything in Africa for only one purpose! I had the joy of blessing these two new buildings before I left one evening when the students presented a really splendid literary program. We dedicated the new dormitory to Saint Peter Claver, who worked so hard for the negro slaves in South America, and the study hall to Saint Albert the Great, one of the outstanding encyclopedists of the Middle Ages and teacher of Saint Thomas Aquinas. May some of his zeal and love for learning be caught by our African students.



This year in the high school there are 43 pupils, four of whom are girls. I cannot emphasize enough the importance of the fact that our young ladies have gone so far in education. It is contrary to native culture to have the girls go along with the boys; so they are real pioneers in this matter.

Just before I left a grand supply of apparatus for Physics and Chemistry arrived. The boys and I went over to Buedu together to unpack the loads and great were the "oh's" and the "ku ku ku's" as we uncovered the various treasures. Great care was taken with all the glassware. Only one item was broken and that happened before it reached our hands. We are most thankful that these aids to education came as it will show that the things they read about in their books really do exist and function. Miss Davis, who was sitting in on chemistry class one day and who took over when I left, laughed when I carefully had to explain just what a sink is!

Our high school boys are also getting instruction in various other fields. Some are learning shoe-repairing, carpentering, typing, and tailoring. Miss Davis runs an excellent class at the hospital laboratory for those who aspire to be technicians and microscopists. They themselves help in many ways. I have already mentioned how they carried over their own lab supplies, and they did the same thing last year when new books were flown up by plane from Monrovia. The air strip is four hours' walk from Bolahun; so the books, which are not light items at all, had to be head-loaded over. Some of the boys assist in the adult literacy campaign and teach classes twice a week in the town and others are doing the same out at Mbal-



ma, the leper colony. In this way the benefits of the new learning are being shared.

We have over 500 students in our schools; that is, in the three Bolahun schools and in the five outstation schools. We had hoped to go higher this year, but the procuring of supplies has become so hard that we had to ask that each student bring his own rice, plus a little money in addition. Heretofore, each student brought his own food or its money equivalent; we supplied everything else: teachers, books, buildings, etc. Often a boy would go down to the coast, say to the Firestone Rubber Plantations, earn cash, and bring that back to use for his school fees. Then we had to scurry around and find the rice, palm oil and other ingredients, since obviously he could not eat hard cash. Now we ask that each brings his own food and it is stored for use throughout the year. We have enough to do without taking on the problem of canvassing the chiefs for

their education in the Mission. We are accepted and trusted.

### *Medical*

This trusting attitude is seen particularly in the medical work. Patients arrive from long distances and quite often they have passed government dispensaries in Sierra Leone, French Guinea or Liberia. This fact speaks for itself.

Each day sees hundreds of patients collecting at Saint Joseph's Hospital. Opening prayers are said and then Sister Hilary takes her place at "the receipt of custom." Each one is screened by her and she directs the patient into the proper channels. Father Doctor is seen continually passing back and forth from patients to stock room—with a pill for every occasion. Or, if not a pill, then a drink or an injection. Injections are popular; they hurt; therefore they must be efficacious! Chief Patrick Siafa has his hands full over in the surgery where there is a constant flow of ever-present hernias.

I have already mentioned Mbaloma and must say more about it, not only because I was in charge of it, but because of its wonderful atmosphere. The name means "place of healing" and that is just what it is. When I left we had 140 lepers on the books under treatment and we were able to discharge eight cured. The town is a half hour's walk from Bolahun and consists of 23 houses which the lepers built themselves. They try to do as much as possible for themselves. Many of them can lead normal lives and take a full share of work, but many of them, minus fingers and toes, have a hard time getting around. But all do something toward the community effort. Many of the wounds are not from leprosy itself but from burns and other accidents. Since the sense of feeling is usually lost, a leper can scald his feet or run a thorn into his skin and not know it for some time. In the meantime infection sets in and then there is a long, hard period of rebuilding the tissues.



LEPROMATOUS REACTION

rice. But, even with this added hardship, boys and girls come from far and near to get

Many people have written to me about our leper work and asked many questions about



and have helped us in no small way. First, let me say that it is not very contagious, except for very young children (we know no children at Mbaloma). It has been found to be less contagious than, and more easily cured than, tuberculosis. Actually the germ (*Mycobacterium leprae*) is similar to that of T. B. One of the things that holds back research, however, is that the leprosy germ has never been isolated outside of the human body. If laboratory cultures could be made, it would be much more easily studied and tested.

I just wish all who read this could visit Mbaloma. We have had various church and philanthropic representatives go there and they all have been impressed by the cheeriness of the place. Well, it is a place where lives are re-born. As one old leper lady said, "Before I came here I was ready to die; now I want to live." And, best of all, many of them are responding to the Christian message and are Hearers and Catechumens. They are sharing, not only in a physical rebirth, but also in the power of our Lord's Resurrection Life.

## The Augustinian Catena

### CHAPTER XXII.

*How the divine sweetness takes away all the bitterness of this present world.*

These are the great benefits, O Lord God, Thou Sanctifier of Thy saints, with which Thou satisfiest the need of Thy hungering children.

For Thou art the Hope of the despairing, Thou the crown of hope, whose adorning is glory, prepared for the victors.

Thou the everlasting satisfaction of the famishing, to be dealt out to the hungry: Thou the everlasting solace which Thou givest to those who for love of Thy eternal consolation have despised the consolations of this world.

For they who here suffer pain are comforted by Thee, and they who share in the sufferings of the faithful, share also in their comfort.

But no one can be consoled in both dispensations nor can one rejoice here and in the future too, but he who desires the one must of necessity sacrifice the other.

2. Now when I think upon these things, O Lord my Consoler, my soul refuses to be comforted in this life, that it may be counted worthy of Thy eternal consolations.

For it is just that he should lose Thee, who chooses rather to be consoled by other things than by Thee.

beseech Thee by Thyself, O perfect Truth,

that Thou let me not be consoled by any vain comfort but I beseech Thee that all things may become bitter to me, so that Thou alone mayest be sweet to my soul, O Thou ineffable sweetness, by Whom all bitter things are made sweet.

3. For by the sweetness of Thy Presence the stones of the brook became sweet to S. Stephen: The sweetness of Thy Presence made the gridiron soft to S. Lawrence: on account of Thy sweetness the Apostles went out from the presence of the council, rejoicing that they were counted worthy to suffer shame for Thy Name: Andrew went fearlessly to the cross, rejoicing in that he hastened to Thy Presence: Thy sweetness so filled the Princes of the Apostles that for its sake one chose to suffer on the cross, another was not afraid to have his head struck off by the sword. To purchase it Bartholomew gave his very skin: in order to taste it, the fearless John drank the poisoned cup: Peter indeed, when he tasted it, oblivious of all lower things, cried out as if inebriated, saying, Lord, it is good for us to be here: let us make three tabernacles; here let us die, contemplating Thee, for we have no other need: it sufficeth us to see Thee, O Lord, it sufficeth us to be filled with such sweetness. For he tasted one drop of that sweetness, and turned away from all other sweetness. Then what, thinkest Thou, would he have said if he had tasted the perfect sweetness of Thy divinity, which Thou hast laid up for them that fear Thee?

That ineffable sweetness was tasted by the

holy virgin, of whom we read, that rejoicing she went to the prison-house, as if she had been invited to a great banquet. And he also, as I think, had experienced and tasted it, who said, O how great is the sum of Thy sweetness, O Lord, which Thou hast laid up for them that fear Thee.

And he, too, who gave counsel thus: O taste and see how gracious the Lord is.

This is that blessedness, O Lord, which we wait for Thee to give us, and for which, O Lord, we strive continually: for which, for Thy sake, we are killed all the day long, that by Thy life we too may live unto Thee.

### CHAPTER XXIII.

*That all our hope and the desire of our hearts should be in GOD.*

1. O Lord, Thou Expectation of Israel, the Desire of all nations, towards whom we breathe out our hearts every day, make speed, delay not, hasten, and come, that Thou mayest lead us, out of the prison-house, to the praise of Thy Name, that we may glory in Thy light.

Open Thine ears to the sound of the crying and tears of Thy children, who cry to Thee: Our Father, give us this day our daily bread, in the strength of which we may go, day and night, until we come to Horeb, Thy holy mount.

And I, the least among the little ones of Thy family, O God, my Father and my Strength, when shall I come to appear before Thy face, that as I now praise Thee in time, so then I may praise Thee in eternity?

O blessed I, if I be admitted to the Vision of Thy light!—But who would ever have thought that Thou wouldest deign to allow me to come to that bliss?

2. I know, O Lord, and confess that I am unworthy to come under Thy roof. But do according to Thine honour, and let not Thy servant who trusts in Thee be confounded.

And who shall enter into Thy sanctuary, or be able to comprehend Thy power, except Thou open to him?

Or who may open, if Thou shut the door?

If Thou destroy, there is none who may build: if Thou shut a man up, there is none who may release him: if Thou withhold



the waters all things are dried up: if Thou sendest them forth they destroy the earth: if Thou reduce all that Thou hast made to nothing again, who can take Thee task?

Nevertheless, the goodness of Thy mercy by which Thou hast made all things whatsoever Thou hast willed, is infinite.

Thou hast made us, O Maker of the world, rule over us. Cast not away the works of Thy hands, for Thou hast created us.

Most certainly, O Lord our God, we who are worms and mere clay, could not be worthy to enter into Thine eternity, except Thou didst lead us in, O Thou, who hast created all things out of nothing.

### CHAPTER XXIV

*That our Salvation is from GOD.*

1. But I, the work of Thy hands, confess to Thee in holy fear, that I will not trust in my bow, and it is not my sword that shall help me, but Thy right hand, and Thine arm, and the light of Thy countenance.

Had it not been so, I should have despaired



But Thou art my hope, for Thou hast created me, and wilt never forsake them that trust in Thee.

Thou, O Lord our God, gentle and patient, who in mercy disposest all things.

For we sin we are Thine: if we sin not we are Thine, for by Thee are we accounted to be Thine own, for we are all as a leaf in comparison with the universe, and verily every man living is altogether vanity. Our life upon earth is as a wind that passeth away. Be not angry if we Thy children fall, for Thou knowest whereof we are made, O Lord our God.

So, O God of inestimable strength, wilt Thou show forth the power of Thy might over a leaf, carried away by the wind, or wilt Thou take vengeance upon a blade of grass? Wilt Thou, O eternal King of Israel, damn one dog, wilt Thou even damn a flea?

We have heard of Thy mercy, O God, that Thou dost not cause death, nor delightest Thou in the perdition of the dying: Therefore we pray Thee, O Lord, Let not that which Thou hast not made have dominion over that which Thou hast created: and if Thou grieveest over our perdition, what is to hinder Thee, who canst do all things from rejoicing always over our salvation?

Thou wilt Thou canst save me: but I, even if I desire it, cannot do it: my miseries, so many and so great, are ever before me.

For to will is present with me, but nerve to perform that which is good I find not. For I could not will what is good except Thou wilt it: neither can I do what I would, except Thy power strengthen me. And even what I could do, I sometimes should not will, only that Thy will is done in earth as it is in heaven.

And what I can and will, I know not, except Thy wisdom enlighten me.

And even though I know, and am sometimes able to do what is good, yet my wisdom often passes off into imperfection and idle dreams, if Thy true wisdom help me not to a vigorous awaking.

For all things depend on Thy will, and

none can resist Thy will, O Lord of the whole earth, who hast dominion over all flesh.

For Thou doest whatsoever Thou wilt, in the heaven and in the earth, and in the sea, and in all deep places.

May Thy will, then, be done in us, who are called by Thy holy name, lest the noble work that Thou hast created for Thine honour, perish.

And who is there that is born of woman, who liveth and shall not see death? And who shall deliver his soul from the hand of hell, but Thou only, O lifegiving source of all life, by whom all things live?



ST. PAUL, BY BORGOGNONE

(Courtesy of the Metropolitan Museum of Art)

## CHAPTER XXV.

*That without divine grace the human will is ineffectual in good works.*

1. And now, at this very moment, let me confess to Thee, O praise of my life, O Lord my God, Thou Strength of my health, once I used to trust in my own strength, which nevertheless, was no strength at all.

And when I wished to hasten where I thought to stand more firmly, there did I the more greatly fall, and did not advance, but rather fell back, and that which I thought to follow closely, was the farther removed from me.

So by many such ways didst Thou test my powers.

Now I know, for Thou hast enlightened me, that the more I thought I could do by myself, the less was I able to do.

For I used to say, 'I will do this or that': but

I did neither this nor that: The will to do it was there but not the power, or the power was there but not the will, because I trusted in my own strength.

2. But now, O Lord my God, Father of heaven and earth, I acknowledge and confess unto Thee that a man's life consists not in any strength of his own, that no flesh should dare to glory before Thee: nor can a man will what he can do, or do what he will, or even know what he may will or do, but rather are the steps of a man directed by Thee, their steps, I say, who acknowledge themselves guided, not by themselves but by Thee.

So therefore we pray Thee, by Thy tender mercies O Lord, to preserve what Thou hast created. For if Thou wilt Thou canst preserve us; and in Thy will is the strength of our salvation.

## Son of Consolation

St. Barnabas, originally named Joseph, received his name from the Apostles, probably because of his success as a preacher for he is later placed first among the prophets and doctors of Antioch—a name then interpreted as meaning "son of exhortation" or "consolation."

St. Barnabas is styled an Apostle in Holy Scripture and, like St. Paul, ranked by the church with the Twelve, though not one of them. He was born of Jewish parents on the Island of Cyprus about the beginning of the Christian Era. A Levite, he naturally spent much time in Jerusalem, probably even before the Crucifixion of our Lord and appears also to have settled there.

He labored untiringly with Saul in the preaching of the Gospel. It was Barnabas who stood sponsor for Saul during his persecution and had him received by the Apostles. Saul went to his house at Tarsus, while Barnabas appears to have remained at Jerusalem. The event that brought them together again and opened to both the door to their life's work was an indirect result of Saul's own persecution. In the dispersion that followed Stephen's death some disciples from Cyprus and Cyrene, obscure men inaugurated

the real mission of the Christian Church by preaching to the Gentiles. So great was their success, that Barnabas was sent to investigate and was so impressed by the Gentile converts that he immediately sent for Paul and persuaded him to go to Antioch and begin the work of preaching.

This incident, shedding light on the character of each, shows it was not mere accident that led them to the Gentile field. Together they labored at Antioch for a whole year and "taught a great multitude." St. Luke breaking his habit of reserve, speaks of him with affection, "for he was a good man, full of the Holy Ghost and of Faith."

His title to glory comes not only from his kindness of heart, his personal sanctity, and his missionary labors but also from his readiness to lay aside his Jewish prejudices; from his largeness of heart in welcoming the Gentiles; and from his early perception of Paul's worth, to which the Christian Church is indebted, in large part at least, for its great Apostle.

Many Churches, Hospitals and Guilds, are named in honor of this great Saint.

His Feast Day is commemorated on June 11.



# Jesus Christ Himself

Eph. 2:20

By HERBERT SMITH BICKNELL, O. H. C.

**STOP \* LOOK \* LISTEN \*** These simple words are seen on many railroad crossings throughout the country, and to those who follow their advice many accidents have been averted which might otherwise have caused loss of life or very serious injuries. Those of us who are Christians would do well to follow the advice given at these railroad crossings in our own spiritual lives in order to avoid spiritual wrecks or loss of religion. The long season of Trinity is a time when we should STOP and pray for grace that we may cast away the works of darkness and by so doing prepare ourselves for closer fellowship with and faith in Jesus Christ. The only real way to prepare for any great event is that of self-examination, i. e., of having our consciences awakened to a conviction of sin and need for Jesus Christ Himself. It is only as we open our hearts and souls to such a conviction that the way is prepared for the only Saviour from error and the perfect Revealer of the true nature of God. Until our sins and errors are known and hated, even Christ cannot help us.

This thought of preparing and ever looking into the future is the sign of superiority. Forethought we all know marks the difference between a child and a man. The child takes no distant views, he thinks only of immediate gratification; whereas man on the contrary looks into the distant future and regulates his present conduct by remote considerations. This looking into the future also marks the difference between the uncivilized or heathen and the civilized or religious man. The uncivilized or heathen thinks only of immediate feasting and self-gratification, in other words he is a being without a future; but on the other hand the civilized or religious man recognizes the future, lives in the future, and is always making sacrifices for the future. If life is to prove satisfactory, we must from its very beginning contemplate its end and aim. No life can be truly successful, that is lived from hand to mouth, lived at random, and without purpose. Any artist will tell you that he usually sees the picture finished in his mind's

eye before he ever sets brush to canvas, and so we, too, must in our mind's eye see our life finished as we begin it, or we shall never be considered successful in the art of living as true Christians.

What then must we propose to ourselves by way of preparation, before and during this year's Trinity Season as the end of life? To what end must we strive to cast away the works of darkness and for what end make sacrifices? If we look around us we see that men and women live for various ends, that they strive to fulfill different ideals. With many it is merely a question of social pleasure, the chief delight of life to the sordid crowd is in seeing one's wealth increased. Some are inspired by ambition to be successful according to worldly standards; while only an elect few desire spiritual excellency and perfection.

We must aim high and to do this is to live a truly Christian life of self-sacrifice and aiming for the better things in life. Yes, by laying up for ourselves treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." I have said before, the artist usually sees his picture completed in his mind's eye before he begins it. We must then LOOK and see the finished picture in Jesus Christ; at Him we ought to aim, we see in Him what we ought to be. Phillips Brooks once said, "Get the pattern of your life from God, then go about your work and be yourself."

We have no need to draw upon our imagination, for we see the true life, the true character of what we should be like in Him. LISTEN and we shall hear what that life is like. It is a life of consecration. Jesus surrendered Himself to the Will of His Father, and though it is perhaps the hardest of all lessons, yet that must be the first lesson for us to learn, if we would be like Him. We begin to live, when we live for God. We must say along with Him, "Lo, I came to do Thy Will; I delight to do Thy Will,

O my God." Then, too, it must be a life of sanctification. A Christian life is one in which we perfect holiness of character. We must be holy in spirit and conduct. In Jesus we see the picture of the character we must achieve. We must be like that—simple, true, pure in thought, word and deed. That is what we are to live for, to strive after, that we may put on His loveliness and greatness. A life of service must also be included as this is the Christlike life we are considering at this time. Many lives are purely selfish. Some people give nothing. If the world is no richer for our existence it would be better that we had not been born, for we are of no use either to God or man. But every true life like that of Jesus Christ is a life of loving service; living truly we live to bless all about us. Here then is the full, clear, brilliant, picture of what life ought to be—we see it all in Jesus Christ, who set us an example that we might follow in His steps.

Jesus Christ Himself. That is the secret. Our consecration cannot be partial, if our eyes are fixed on His absolute surrender; our sanctification cannot be deficient, if we live in close fellowship with the sinless one; our service for the good of men cannot lack in enthusiasm, if His Cross is ever in our view.

Let us then with the approaching Trinity Season begin a new intimacy with Jesus



Christ Himself, and we shall find ourselves day by day awakening to a life far holier and happier than that of past months.

Let us then live to this worthy and glorious end. Let not anything divert us from this vision and hope. This is the goal, the prize of our high calling as Christians; to be God's without spot or blemish, to be meet for the inheritance of the saints in light.

But we must bear in mind that members of God's kingdom are more than saved souls—they are saving souls. They are in touch with the source of power, Jesus Christ Himself and through them that power flows out to reach others.

In St. John 7:37-38 Christ says, "If any man thirst let him come unto me and drink. And his thirst shall be quenched. But he that believeth on me, as the scripture says, from such a one shall flow rivers of living water." Such a one in turn becomes a source from which the spiritual thirst of others may be quenched. Only such a one is truly in the kingdom. Here we have some terrible implications in this assertion. Are we who believe on Him and have come to Him and drunk of the waters of life, truly sources of power for others? Do people wherever we go find the Christian's spirit in us? Do there flow out of us rivers of living water—spiritually refreshing and life giving? If not, then we are not truly in God's kingdom. Real Christians are different from others. They are ever in communion with Jesus Christ Himself, who is the source of life and they become channels through which His power flows to others. Let us from henceforth STOP \* LOOK \* LISTEN \* to Jesus Christ Himself.





# The Order of Saint Helena

## Newburgh Notes

April was ushered in by Holy Week—a wonderful time for all of us at the Convent. Our Superior was with us on Palm Sunday and for the first time we were able to give the full Palm Sunday Liturgy. Father Turkington and Father Bicknell gave us further assists on Maundy Thursday and Good Friday, relieving our regular chaplain and his assistant, who have two parishes, as well as a convent, to care for.

A group of us went up on Easter Monday for a tea at Holy Cross—a very festive tea to begin Eastertide.

Sister Mary Joseph and Sister Mary Michael showed slides of the works of the Order and of the Holy Cross Liberian Mission to a group at St. Agnes' Church, Balmville, on April 13.,

With the coming of Spring our daffodils have begun to bloom, and two groups from St. Christopher's Church, NYC, have come up to visit us and help us enjoy them, and to take some back to the City, where daffodils are scarce. The "Noble Queens," a group of teen-agers, came up on the 22nd of April and spent the week-end. Their younger brothers and sisters in the nursery school came for a shorter visit, a picnic, and a daffodil-picking on the 28th.

The first week in May Sister Mary Joseph spent at the Convent of St. John Baptist in Mendham, N. J. visiting the Sisters and learning about the running of a Church school by observing at St. John Baptist school there.

Some of the Alumnae of Margaret Hall school were with us at the end of April for a short visit and Retreat. It was wonderful to renew our friendship with those we hadn't seen for such a long time.

On May 24th Father Wampler brought a group from his parish in Hobart for lunch and a visit with us.

One of our latest projects has been the preparation of a "program package"—information, pictures, etc. on the Religious



Life collected in such form that it may be presented as a program at a meeting of any interested group. This is now available for loan to any group that will pay postage for its transportation to them, and take an offering for the work of the Order at the meeting where the program is presented.

## Versailles Notes

Holy Week and Easter are the high point of every year. The beautiful, ancient, solemn liturgy of the Paschal Triduum is possible for us in its fullness by the help of our Wacolytes—members of the Altar Guild. They help prepare for the services, and assist at them as far as girls may. The Sisters, faculty, and Seniors took the night watch this year as usual on Maundy Thursday, and the whole school helped with the day watch before the Altar of Repose. It is a makeshift

little altar, contrived from a table, some blocks, and a salt box. This year it was especially beautiful with bright flowers sent us by friends and alumnae. On Good Friday we all went to the parish Church to hear Bishop Moody, our diocesan, preach on the seven last words. Easter Even was celebrated once again with the "new" liturgy. The new fire and the Paschal candle were lighted in the evening. Later came the prophecies and litany, renewal of baptismal vows, and the midnight Mass. On Easter morning the Sisters were ready for some extra sleep before the nine o'clock Mass. A sister, who shall be nameless, but who would have won no popularity contest that day, woke us one hour and fifteen minutes too early. Six indignant and specific notes were thrust at her from her silent Sisters, and we went back to bed. It was glorious, all of it. If people "in the world" can knock themselves out dancing all night and going to parties after that, why shouldn't Christians knock themselves out praying at midnight and having long complicated services to celebrate the great feasts of the Church?

Right after Easter we had a series of gory accidents. The Bloodmobile missed a good chance. It should have been on hand when Father McKinley, pursuing a kite, cut his head on a casement window, or when Margo sliced a large piece of finger in the process of cutting an orange, or when Valerie and Katie collided on the softball field and messed up one another's faces. Katie had to be St. John in the play given Saturday in Easter week and she managed it very well in spite of the four stitches in her upper lip.

It was a beautiful and moving experience to see "The King of Glory", put on by our children in the parish Church. It is an old Easter mystery, showing the watch of soldiers, Pilate and the High Priests bribing them, the great angel, the women, and the Risen Lord Himself appearing suddenly at the altar. This part was taken by a young priest, Father James Purman (the senior priest Associate of O. S. H.—he has been an Associate since he was about sixteen), with the greatest simplicity and dignity. The great angel was a tall fair girl, Mary Linda Blazer. She has a strong clear voice, and the high point of the play was when she sang the Lauds hymn for Easter as she



preceded Christ down the aisle to bring the souls out of Limbo. (The vestibule of the Church served as Limbo and the front door as the gates of Hell.) Adam and Moses and the rest were led out in a solemn procession back to the altar, and the play ended with the three alleluias of the Mass of Easter Even.

The Father Superior arrived for his visitation in time to see the play. He spent a busy week with us, spoke to the children in Chapel and conducted a day's retreat for the Sisters.

Late in April, Sister Marianne gave a paper on "The Spiritual and Moral Value in the Teaching of French" at a Foreign Language Conference at the University of Kentucky.

May always flies by, with special events almost every week. The opera, *Papageno* from "The Magic Flute", was given on the twenty-first, and the Alumnae Luncheon and Crowning of the May Queen on the twenty-eighth. The softball tournament was just before exams.

On May 15, Sister Ignatia and Sister Marianne visited Christ Church, Richmond, and Sister Marianne spoke to the congregation on the life and work of our Order.



## Book Reviews

THE WORD OF GOD IN THE LIFE OF MAN, by various contributors, with a preword by the Bishop of London (New York: Morehouse-Gorham Co., 1955) pp. 18. Cloth. \$2.85.

As the sub-title informs us, this book is a collection of Sermon Outlines with related studies for the seasons from Advent to Trinity inclusive. But it is a great deal more than just another collection of sermons. So often we group such books into the two categories of practical and scholarly. This book belongs to both groups. It aims to give material and guidance to busy pastors who also have to keep up with modern trends in theology and link it up with day to day living for their hearers. Many a preacher has had the experience of "boning up" on a particular dogma for a sermon and then afterwards having an interested hearer pose a related question which he cannot answer. But, if the preacher uses this book as its contributors meant it to be used, he will not only have sermon material but also a good background of the subject, as well as valuable

suggestions for "putting it across." It has already been well tested by use privately amongst the clergy of the London dioceses before it was published in book form.

A suggested course of study is offered for each season, with references to reliable sources and standard texts. Unfortunately many of the books suggested in the bibliographies are out of print, but the major references are well known and available, such as those by Bicknell, Gore, C. S. Lewis and Dodd, and standard commentaries.

There is much incidental material given, such as footnotes on the "logos" and neuroses, statistics on Christian populations, which would be of helpful interest to study groups. In fact, this volume is highly to be recommended for use in classes which are looking for a good syllabus.

Throughout the book the aim set by the title, i. e., linking up the incarnate life of our Lord with that of ordinary men, is well adhered to. This can be exemplified by a quotation from the chapter on the Ascension: "It is vital to realize that Christ was



SAINT BONIFACE SAILING



taken up, or exalted, not for a geographical reason, but for a spiritual one . . . In the Ascension the Father accepted the perfectly offered life in two senses: He accepted it, not only as Christ's achievement, but also as the vocation of the Church." And then the writer goes on to develop that theme in our sacrificial and sacramental living day by day.

On the whole the material is well arranged and the outlines lucid, but it would have helped to have an index and cross-references.

**THE THREEFOLD GIFT OF CHRIST**, by Brother Bernard, translated and edited by a Religious of C. S. M. V. (New York: Morehouse-Gorham Co., 1955) pp. 45. Paper, 75c.

This is another in the Mowbray FLEUR DE LYS SERIES of spiritual classics and a welcome addition it is. In the original title it was called *Instructio Sacerdoti* and was for long attributed to Saint Bernard of Clair-

vaux. But the translator, in her preface gives an interesting account of Brother Bernard, the real author, and of the occasion which called forth the treatise. It does not deal definitely with the "chief mysteries of our religion," *per se*, but rather it is a presentation of the holy sacrament and sacrifice of the altar in the context of God's scheme of creation, re-creation and salvation.

There is an appealing simplicity in the original which has been faithfully preserved in this translation, with its easy-flowing diction. Although primarily intended for priests, there is much food for meditation for the laity as well. "For as very brilliant purple dyes the whitest wool, converting entirely into its own hue, and as the soul gives breath and power and life to the whole body, as also fire penetrating iron makes fiery, imparting its own light and heat to it, so that the iron flames and burns and flashes in a manner against its nature; so likewise does God deify the manhood taken into union with Himself, and glorifies together with Himself that which has been exalted above every creature by the omnipotence of purity and the unique prerogative of Deity." That will recall to those who heard him how Father Hughson never tired of reminding us that God became man to make us divine. Brother Bernard's little volume will serve to remind us again of our high calling.

**SELECTIONS FROM THE PSALMS: A DEVOTIONAL COMMENTARY**, by Father Andrew, S. D. C. (New York: Morehouse-Gorham Co., 1955) pp. 72. Paper, \$1.05.

At the beginning of each chapter, one verse is selected from the Psalm under consideration is given. This is followed by two pages of succinct and penetrating comments which are of great benefit in guiding the soul in prayer. This is furthered by a suitable collection given at the end of each chapter. The reader may be disappointed in not finding his favorite passages from the Psalms included in this work. In the nature of such a book, one is at the mercy of the selector. But then it is a spiritual joy and privilege to be at the mercy of Father Andrew if one is ready and willing to submit to the discipline of letting his aspirations be under the direction of another.



THE TRAINING OF A SERVER, by  
 Elyton Smith (New York: Morehouse-  
 Gorham Co., 1955) pp. 80. Paper. \$1.05.

This is just the book that head-sacristans and trainers of servers want to have on hand. The first two chapters deal with principles and standards which will serve to fire the enthusiasm of new servers and re-kindle that of old hands. Then follow courses of instruction in an easy conversation style which are easily adaptable to local circumstances. As this work is based on the English Prayer Book, there are several items which do not apply to the American scene. But these are easily obviated by the instructor and, in any case, the whole tone and approach is suitable

for servers everywhere. The theory and practice of serving are nicely woven together: the server is constantly reminded of his high calling by incidental remarks, nor is he allowed to forget practical details. "To serve the wine and the water from the cruets you go back to your credence, and before doing anything else, *take out the stoppers!*"

(Italics and exclamation mark, the author's.)



## It Doesn't Matter

BY ROBERT ERSKINE CAMPBELL, O. H. C.

WE hear that so often. Just the other day in Grand Central Station we heard it. A young man, obviously in a hurry to catch his train, rushed into a shop for some cigarettes. When the change was given him, he already had his bag in hand. Trying to stuff the change into a pocket, he dropped a silver coin. But he didn't wait. As he dashed out the door, he shouted: "Oh, let it go. It doesn't matter." The big idea apparently was to get that train.

Without doubt, there are many trivial affairs in life. Under normal circumstances it makes not the slightest difference which side of the street we walk on when we go to the post office to get the afternoon mail. Some like to keep goldfish in a tank by the parlor windows, while others prefer canaries. Some enjoy cats or dogs, or even baby leopards. Most of these are harmless. Most are quite inconsequential, depending largely upon one's interest or momentary whim.

Yet, there is a point beyond which we cannot go. We would find it somewhat frightening to call on a friend for tea some sunny afternoon, only to discover that he kept a pet elephant in the house. No matter how much he protested that he had a jolly time with his unusual companion, and that it really didn't matter, we would have our

doubts. So the problem comes before us squarely, what does matter? Where, what is the line dividing the serious from the comical, or the important things from those of no consequence?

In a brief study like this, we must leave for further consideration moral and social problems, as well as those of education, politics, and economics. But we do have something to say about religion. For it would seem generally acknowledged that no convincing answer can be supplied otherwise. As a person believes, so he is. As a person hopes and loves and prays, so he is.

Let us begin with what we believe. Time and again we have all heard the platitude: "Actions speak louder than words." In a general sense that is quite true. But when skeptics and liberals of a certain type mean that so long as a man leads a "good life" and keeps out of jail he can believe what suits his fancy, we have to call a halt. Those who believe they have a right (basing their faith on Holy Scripture or heathen writers) to poison their neighbors or to start a religion of their own out in the South Seas, or to flout all civil government, we cannot tolerate. Some might praise such independence, such freedom from conventional religion. But loyal Christians would be horrified.



GARDEN CRUCIFIX AT HOLY CROSS

To the Church, it does matter what is the "good life," even as it is of utmost importance to believe the Catholic Faith. Certain moral and spiritual qualities are required, qualities which every man has unless he has stifled or maimed them. For us the good life and the Church's faith go hand in hand, as has been taught from the days when our Lord dwelt among us. To every earnest churchman it affords the utmost satisfaction to learn that in our country today serious students acknowledge that faith and works go hand in hand. Hence we appreciate the utmost importance of the right faith.

In some quarters we hear of the distressing decline in public and private morality. Those who complain of this may blame it on the spread of the ancient faith of the Church. One missionary Bishop several years ago observed: "I declare, the more Catholic people are, the worse is their morality." If judged by rigid puritanical standards,

that may seem to be true. But honestly should we not realize that defective morality arises from a defective faith? All professing Christians *ought* to be saints. Their failure to fulfill their high calling in Christ Jesus surely can not be attributed to the faith they profess but do not practice. Above all, the Catholic Faith, as this Church of ours has received it, never has claimed to be magic.

What matters is that man has free will. Almighty God never compels any one to obey Him. His grace given to us is to bestow strength and purpose on our wills, for by ourselves we are always fickle, always prone to follow our own vain imaginations. If the Church should offer "sure-fire" cartridges under the form of sacraments, or unfailing directions for social success in the Bible that would be magic, compelling both God and man to abide by certain ceremonies. But God's grace is free. And so, in another sense, is the human will. As our Prayer Book collect reminds us, God's "service is perfect freedom."

When a novice is being admitted at Holy Cross, the Superior asks him: "My son, what dost thou desire?" The young man's faith and hope have brought him thus far. But what does he really want; what does he love? The Postulant believes the Catholic Faith. He hopes to enter the Religious Life. Excellent! Yet without charity he becomes "as sounding brass or a tinkling cymbal," St. Paul says. Hence it matters very much what a man wants. That indicates his faith and love. If a person should go to college let us suppose, just to parade an armful of books and a cap and gown, it would be ridiculous. There must be for the student desire, a thirst for knowledge. Only then can he really study.

Leaving behind, then, things indifferent to ourselves, let us look at things which matter, objects requiring faith and love. If a farmer wants a crop of wheat, he must prepare his ground, sow wheat, and reap when it ripens. Our Lord uses this parable. As in all His teaching, it rings true. There can be no argument about such an obvious course of nature. God shows His people what they must do.



First must come the preparation. It must be the conditioning of the soul for God's perfect service. We know, most of us only too well, the skill, the care necessary to cook properly. The cook who prepares well is most justly praised. But preparation there must be.

Bible and Prayer Book both impress upon us the requirements for Holy Baptism. Nothing short of faith and repentance can prepare a soul for God's grace in this sacrament. The heart's consent to revealed truth must have. For that we all must pray, for faith is the gift of God. Along with this, think of the joy, the thankfulness, the freedom which come in our penitential exercises. These are exercises preparatory to Church membership, and the new life in Christ. These the Word of God falls into good ground and takes root firmly. This preparation matters very much.

Then comes the necessary sowing of the seed. No wishful thinking is here, no idle speculation. Hard labour, often discouragement or perplexities meet us. Our Lord sends His grace, His love, His power. Yet, in all our preparation we meet an unwillingness to receive His gifts. Ingratitude as an evil blast seems to paralyse us, selfishness to retard us. Still it is our Lord's grace, which will not (in technical terms) irresistible, does change our attitudes. More and more we find ourselves anxious and most willing to leave all and follow Him. Prayer, Holy Communion, almsgiving, fasting, Bible reading, take on a fresh meaning. We and all the whole company of faithful people can not wait now to prepare for the harvest. We do well to recall St. Paul's words when he was writing to the new Christians in Corinth: "planted, Apollos watered, but God gave the increase."

At long last there comes the reward of sowing first things first. The harvest, the spiritual ripeness is here. Through years of alternate joy and discouragement, of fair weather and foul, we have persevered in God's service. Worthless, inconsequential things have been sifted out. Weeds have been pulled. The dew of heavenly grace has refreshed us. The love and warmth of the



Sun of Righteousness have stimulated spiritual growing. God the Holy Spirit has soothed every pain, guided us in every doubt.

As a person plants, so also he reaps. Surely, then, we need no instruction how to obtain the fruits of the Spirit. We will recall St. Paul's message to the Galatians: "But the fruit of the Spirit is love, joy, peace; long-suffering, gentleness, goodness; faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit." (Gal. 5: 22-25).

Many of us there are who bring spiritual failure, if not destruction upon ourselves when we live by unworthy, worldly standards. The ancient Rabbis had a story about Sodom and Gomorrah. When strangers came to town they were received kindly and given gold coins. They were given no food, however, nor would merchants in the market sell them any. So, when finally starvation overtook these hopeless beggars, the generous citizens got all their money back. But God was displeased with such hypocrisy and destroyed those wicked cities.

"If a son shall ask bread of any of you that is a father, will he give him a stone? . . . If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly father give the Holy Spirit to them that ask him?" (St. Luke 11: 11-13). Perhaps we can begin to see what *does* matter in our lives. Belief in God, trust in man; love for God, devoted service to our brethren; and a hope which triumphs over every doubt and fear. These are God's gifts. These are the Christian way of life.

## Notes

*Father Superior* returned from his visitation to St. Andrew's School, Tennessee, in time to be the celebrant at High Mass on our family Feast of the Invention of the Holy Cross, May 3.

*Father Turkington* made a visitation at the Order of Saint Helena, Newburgh; conducted a School of Prayer at Saint Christopher's, Linthicum Heights, Maryland; and preached at Saint Paul's Church, Ivy, Virginia. In the latter part of May, the Assistant Superior went to Saint Andrew's School, Tennessee, to take part in the graduation exercises there.

*Bishop Campbell* was kept busy with Confirmations. He administered this Apostolic Rite on behalf of the Bishop of New York in the following churches: Saint Peter's, Port Chester; Saint Mark's, Yonkers; Saint Mary's-in-the-Field, Valhalla; Christ Church, Tarrytown; Saint Joseph of Arimathea, Elmsford; Grace Church, Middletown; and Christ Church, Warwick. Bishop Campbell also conducted a retreat for the Community of the Transfiguration, Glendale, Ohio.

*Father Atkinson* returned from our Liberian Mission in Africa at the end of April. He is now permanently stationed at the Mother House as the Father Superior has appointed him to be the Novice Master.

*Father Hawkins* took care of the Sing-Sing Prison ministrations during Father Adams' absence and also made visitations to the Peekskill, Valhalla and Bayside houses of the Community of Saint Mary.

*Father Harris* preached at Saint James' Church, Lake Delaware, N. Y., and at Saint Andrew's, Poughkeepsie, and conducted a retreat for women at Bay Shore, Long Island.

*Father Packard* covered a wide territory. The beginning of May found him continuing his work in Michigan. A hurried note from him reported twenty-four addresses in one week, with more to come. Then he moved out to St. Mary's, Salina, Kansas, and also gave various addresses throughout that diocese. Later in the month Father Packard conducted a C. L. G. retreat at Saint Mark's, Philadelphia, preached at Hackley School,



Tarrytown, N. Y., and conducted another C. L. G. retreat for men at Holy Cross Monastery.

*Father Adams* conducted a retreat for the Sisters of Saint John the Divine, Toronto, and preached at Saint Mark's, Parkdale, Toronto, and at Saint Mark's Church, West Orange, New Jersey.

*Father Gunn* was finally pried away from his book and from his garden work. Early in the month he went to Saint Andrew's School to learn the ways of that institution of which he will officially become the Prior at the beginning of June.

## Current Appointments

*Father Turkington* will continue his visitation at Saint Andrew's School, Tennessee, through the first week of June and will conduct a retreat for the Girls' Friendly Society at Canaan, Conn., over the week ending on the 18th.

*Bishop Campbell* will be making his regular visitations as Chaplain of the Community of Saint Mary at Peekskill, Valhalla and Bayside, and will also deliver the commencement address at Saint Mary's-in-the-Field, Valhalla, June 25. The Bishop will continue to assist with confirmations in the Diocese of New York during June at the following churches: Grace, Nyack, and Saint Paul, Spring Valley, June 5; Saint John's, Monticello, Saint David's, Highland Mills, and Good Shepherd, Greenwood Lake, June 12; Holy Communion, Lake Mahopac, and Saint Luke's, Somers, June 19.



*Father Hawkins* will conduct a Quiet Day at Trinity Church, Southport, Vermont, on June 21.

*Father Packard* will be speaking at the Quiet Day to be held at South Kent School, South Kent, Conn., on June 7, then he will return to Holy Cross to conduct a retreat for men on the following week end. He will be taking part in two conferences: the Valley Forge Conference, June 19 to 25, and the Keuka Conference, June 26 to 31.

*Father Adams*, in addition to his regular confessional work at Sing-Sing Prison, will be conducting retreats for associates at Saint Helena's Convent, Newburgh, N. Y., June 1 to 4, and at All Saints' Convent, Catonsville, Maryland, June 19 to 22. Then he will conduct another retreat at All Saints' Convent for a group of the parish women from Frostburg and will preach the following Sunday at Saint John's Church, Frostburg.

*Father Gunn*, the newly appointed Prior of Saint Andrew's, will spend the early part of June there and will conduct a retreat for associates of the Order of Saint Helena at Versailles, Kentucky, from the 17th to the 24th.

### About West Park

Spring has been effecting its usual annual changes in the Hudson Valley in general and in the monastery gardens. Even the untended parts are dressing up. The long steep of the hill below the monastery towards the pine woods is carpeted with phlox. Most of our bird friends seem to be back now and are busy nest building. And the gardeners are busy too. At present the blue bushes in front of the chapel can be best described by that much overused term, "riot of color."

There have been other changes too. In the Community Notes some of them are listed. We usually mention the outside appointments of members of the Order, but little is said about routine jobs. There are the rectors of the Confraternities with their enormous correspondence; the cellarer who has to make sure that all necessary supplies (especially for the kitchen.!) are on hand; the care of guests, etc.

Speaking of guests, we have been most happy to have a constant flow of visitors, for many of whom this period of quiet is literally a life-saver. Each weekend sees a full house, usually with a retreat conducted by a member of the Order. And we have been quite ecumenical too. A Unitarian and his family dropped in for a pleasant afternoon to consult with some of our former African missionaries. He needed information for work that his committee is undertaking in Liberia. Another retreat for priests also included some Protestant ministers. Even some of us were able to accept a kind invitation to see a play presented in a near-by preparatory school which is run by the Roman Catholic Marists.

The Novitiate and three Professed Fathers took part in a service held under the auspices of the American Church Union at St. Augustine's Church, Croton-on-the-Hudson, May 13th. Father Taber, rector of Saint Mary the Virgin's Church in New York City, preached a most instructive sermon about the aims of the A. C. U. We hope to be able to share it with you in the pages of this magazine soon.

Father Harrison had to have an eye operation in April, but he came through with flying colors. He has not yet got his new glasses; so Father Whitemore is helping with his latest book. The doctors say that Father Parker must slow down. Those who know him will wonder if this can be





done. So do we! But he has been relieved of the duties and responsibilities of Guest Master after many years of indefatigable service. Father Stevens is still away convalescing, but we hope to see him back with us for our Long Retreat and Chapter. Father Bicknell, who was also on the sick list for a while, is now back here, but will shortly be going out to do chaplaincy work at the summer camp which is run by the Order of Saint Anne at Spofford, N. H.

### Outdoors

The opening up of all nature in the Spring has always been a symbol of new life and a happy reminder of our resurrection hope. Of course, to Christians this is not just a bit of pious pantheism; it is a certain hope based on the Resurrection of our Lord Jesus Christ.

The budding trees and the more clement weather is also a welcome to get outside. Even Holy Mother Church bids us to get outside as we did recently for the Rogation Processions. We are now anticipating that great Eucharistic feast, Corpus Christi, when in solemn procession we will go outdoors taking the Host with us. It is another turning point in our yearly round. After being cooped up inside during the harsh winter months we are going to enjoy the beauties of nature in the outside world. Again the Church seems to bring this fact before us by facing us with nature's dominant color, green, during Trinitytide. But somehow, a turning point always makes us look two ways: backwards to what has passed; forwards to what is to come.

We look back to those expectant Advent days last December when we were preparing ourselves for the coming of the Christ Child. We remember the glories of the great Christmas Feast itself, when, with angelic chants, we shouted for joy that the Savior had been born anew in our hearts. We followed our Incarnate Lord through the Adoration of the Magi in Epiphany, but also through the somber days of Lent, when we recalled with penitence our sins and His passion because of them. This was all wiped away in the upsurge of new life at Easter and through-

out the Great Forty Days. We were witnesses again of the Ascension of our Masterhood as our Priest and Victim entered through the veil to the heavenly Holy Holies, there to make ceaseless intercession for us.

Then came that ten day pause when with breathless expectation we awaited the promised Comforter. And He came with His burning fire, not only to warm us and make us comfortable, but to inflame us, to stimulate us, to melt our frigidity. It was good that He, the Lord, the Life-Giver came to prepare us and strengthen us; for right at the beginning of June we are faced with that Greatest of all Mysteries, the Most Holy Trinity. Having followed through the Church's yearly remembrance of historic events, we are brought face to face with the Eternal, He Who Is. We are brought to our knees in awed adoration and worship.

But then it is as if the Church calls to us: what are you going to do about it? On the Thursday after Trinity Sunday, she tells us to take the Host out of the Tabernacle, to put it in the Monstrance and carry it out of doors. Show the Lord to the world!

He Himself once said that, if He were lifted up, He would draw all men unto Himself. He was lifted upon the Cross and drew all men up into a new relation with the Heavenly Father; He was lifted up in the ascension to Heaven and has drawn up our fallen nature into the Divine Life.

But the work of the Incarnate Life is not yet finished; it must be carried on by the living members of His Mystical Body. So as we go out of doors into the world, it is both our duty and our privilege to be Christ-bearers. Otherwise, we will be as ineffectual and useless as an empty Monstrance.





# An Ordo of Worship and Intercession June - July 1955

- 5 Octave of Corpus Christi Gr Double W gl seq er prop pref—*for the Priests Associate*
- 7 Sacred Heart of Jesus Double I Cl W gl er prop pref—*for the Confraternity of the Love of God*
- 3 St. Barnabas Ap (translated) Double II Cl R gl er pref of Apostles—*for the Saint Barnabas Brotherhood*
- 9 2nd Sunday after Trinity Semidouble G gl col 2) SS Gervasius and Protasius MM 3) of the Saints er pref of Trinity—*for retreats for laymen*
- 0 Monday G Mass of Trinity ii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the Seminary Associates*
- 1 Tuesday G Mass of Trinity ii col 2) of the Saints 3) *ad lib*—*for the Confraternity of the Christian Life*
- 2 St. Alban M Double R gl col 2) St. Paulinus of Nola BC—*for the Church of England*
- 3 Vigil of St. John Baptist V col 2) of St. Mary 3) for the Church or Bishop—*for the Companions of the Order of the Holy Cross*
- 4 St. John Baptist Double I Cl W gl—*for the Community of Saint John Baptist*
- 5 Within the Octave Semidouble W col 2) of St. Mary 3) for the Church or Bishop—*for the Order of Saint Helena*
- 6 3d Sunday after Trinity Semidouble G gl col 2) Octave 3) SS John and Paul MM er pref of Trinity—*for conferences and camps*
- 7 Within the Octave Semidouble W Mass as on June 25—*for the Holy Cross Press*
- 8 Within the Octave Semidouble W a) of the Octave gl col 2) Vigil of SS Peter and Paul 3) of St. Mary LG Vigil or b) of the Vigil V col 2) Octave 3) of St. Mary—*for the American Church Union*
- 9 St. Peter Ap Double I Cl R gl er pref of Apostles through Octave unless otherwise directed—*for the bishops of the Church*
- 0 Commemoration of St. Paul Gr Double R gl col 2) St. Peter 3) Octave of St. John er—*for Christian reunion*
- uly 1 Precious Blood of our Lord Gr Double R gl col 2) Octave of St. John er pref of Passiontide—*for the Oblates of Mount Calvary*
- 2 Visitation BVM Double II Cl W gl er pref BVM—*for the Confraternity of the Christian Life*
- 3 4th Sunday after Trinity Semidouble G gl col 2) St. Irenaeus BM 3) Octave of SS Peter and Paul er pref of Trinity—*for the Servants of Christ the King*
- 4 Within the Octave Semidouble R gl col 2) of St. Mary 3) for the Church or Bishop or Votive of Independence Day W gl er—*for our country*
- 5 Within the Octave Semidouble R Mass as on July 4—*for Mount Calvary Priory*
- 6 Octave of SS Peter and Paul Gr Double R gl er—*for the Liberian Mission*
- 7 SS Cyril and Methodius BB CC Double W gl—*for the Church in Russia*
- 8 Friday G Mass of Trinity iv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the faithful departed*
- 9 Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*for the persecuted*
- 0 5th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) for the Church or Bishop er pref of Trinity—*for the peace of the world*
- 1 Monday G Mass of Trinity v col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for Saint Andrew's School*
- 2 St. John Gualbert Ab Double W gl—*for vocations to the Religious Life*
- 3 Wednesday G Mass of Trinity v col 2) of the Saints 3) *ad lib*—*for guidance to the General Convention*
- 4 St. Bonaventura BCD Double W gl er—*for the Franciscans*
- 5 Friday G Mass as on July 13—*for Christian family life*
- 16 Of St. Mary Simple W Mass as on July 9—*for chaplains in the armed services*

# ... Press Notes ...

"This is Fr. Rawson speaking" from the desk in the Manager's office of The Press. I have been having quite a time for some weeks trying to get the swing of the routine of the office and the thousands of details that must be remembered in the handling of the subscriptions; the entering of the money that you send in; teaching a new office clerk how to wrap packages; and to figure out just what is a book and what is not; how we can save both you and the Order on the postage bills; figuring out the rate of postage; complying with the involved rules and regulations of the Post Office Department (what a headache this can be); trying to get the packages off as quickly as possible; and then to get invoices for those packages in the mail, so that you can remit promptly and we can use that money over again to order some more printing, do all of those things all over again another day so that you can have a magazine to read and booklets to give to people to learn more and more of the greatness of our Holy Church and the greatness of the Lord and Saviour of our souls.

You know it requires a lot of "operations" to take care of your renewals and new subscriptions. Yes, a lot of work! But it is a happy work and gratifying in many ways. We have our difficult times, too. Especially when a remittance comes in an envelope with an unfamiliar name on it as sender, the enclosed check is not in that name (perhaps of the parish church), and then we find that the signer of the check is the one who sent the original order. I have spent hours locating such items; we must have the entire transaction together for our records.

One of the remarks that was made to me on arrival ran something like this "Now that you are here everything is in your lap". I listened to this for several days and decided I had better not be caught sitting down, so I stood—no lap. I am getting along better since I took my stand.

But seriously, I found things moving along in good order on my arrival, after two

months absence of Fr. Drake. The system he devised for handling the many details "works" and we are continuing it as we can remember it. The men handling the work during this interim have done a good job and I know we all are thankful to them.

There are many things that I still do not know very well about the business; we will make numerous mistakes in handling names and accounts, and I ask that you be as patient as you can with all of us, and help us make things run smoothly so that we may get your orders to you as promptly as possible; and we may send you promptly each new issue of the Magazine with its pages of material that will help you in your Church life.

But all is not heavy office routine with us. As a very, very large order was being laid out on the packing table one day recently, a man came and saw two of us working on it. He said: "My, somebody must be starting a book store". "Yes", was my reply, "that's going to Mowbray's, London". That was only one of five or six orders that went across the oceans that day. And there were the lads from a server's guild in Connecticut who were visiting the Monastery. One sidled up to me very quietly and said "Gee, you all seem so happy. I thought it would be like a cemetery here". If you thought it is like a cemetery, just pay us a visit—you will change your mind.

I have chatted enough for this time. Thank you for your interest and business. Pray for us here, as we pray for you.

## PLEASE !!!

Fr. Gunn is no longer at West Park  
Fr. Drake is no longer at West Park

## SO

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